# A SERMON PREACHED AT PAVLS CROSSE On Sunday, the eight and twentieth day of *Iune*. 1629.

By RICHARD FARMER, sometimes of *Pembrooke-Hall* in *Cambridge*, now Parson of *Charwelton* in the County of *Northampton*.

*LONDON*:
Printed for IAMES BOVVLER, dwelling at the signe of the *Marigold* in *Pauls* Churchyard. 1629.

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# TO MY MVCH HONORED FRIEND

## RICHARD KNIGHTLEY, Eſquire.

*IR, being moued by ſome of better iudgement than my ſelfe, to print this Sermon, I haue made bold to inſcribe it to your Name: both that it may weare it as a fauour, like a Iewell hanging in the forehead; and alſo, it being of forme, not to preſſe into ſo publike a preſence, without a leader, hoping you will take it by the hand. Yet it is not my deſire you ſhould Patroniſe any thing in it; For the Text is a good Text, and he that was the Authour of it, will make that good; He will alſo beare me out in that I haue ſpoken of it, agreeable to his Spirit and meaning. And if any thing haue ſlip-*

*ped from me otherwise, so soone as I shall heare of my faults (which will not be long, in this censorious age) I will not haue them Patronised, for I will aske pardon, and amend. But it is bold to come to you, first, because being a Sermon, I haue assured it, it will be welcome. I haue beene further so bold, as to tell it, it will not be vnwelcome being mine, whose paines in this kind sometimes you are pleased to accept. But chiefly it comes to you, to certifie you, that as I doe deseruedly and vnfainedly honour you, so by giuing notice hereof to the world, I doe ingage my selfe before witnesse and vpon record, to be alwayes*

Yours in all Christian

affection and duty,

RICHARD FARMER.

# A SERMON PREACHED AT PAVLS CROSSE ON Sunday, the eight and twentieth day of *Iune*. 1629.

LVK. 21. 34.

*And take heed to your ſelues, leſt at any time, your hearts be ouer-charged with ſurfetting and drunkenneſſe, and cares of this life, and ſo that day come vpon you vnawares.*

THeſe words which I haue read to ſpeake of, they are the words of our Lord and Sauiour Ieſus Chriſt: and they are ſome of his laſt words, being ſpoken as appeares *Mark.* 14. 1. about two dayes before his paſſion: and as they are Chriſts laſt words, ſo they are of our laſt things, thoſe *nouiſſima*, death and iudgement, heauen and hell, the remembrance whereof, as *Moſes* teaches vs *Deut.* 32. 29. will

make vs wiſe: and againe (which makes them more obſeruable) they were not openly deliuered to the hearing of all, but in priuate, and at the inſtance of thoſe of his Apoſtles, to whom, at other times, hee manifeſted himſelfe in ſecret, for ſo ſaies Saint *Marke*, *Mar.* 13. 3. Our Sauiour hauing foretold them of the deſtruction of the Temple, that of all thoſe glorious buildings, there ſhould not be left one ſtone vpon another, that ſhould not be throwne downe; *Peter*, and *Iames*, and *Iohn*, and *Andrew* asked him priuatly, *Tell vs, when ſhall theſe things be? And what ſhall be the ſigne when all theſe things ſhall be fulfilled?* The things they enquired of, as Saint *Matthew* more fully expreſſes them, *Mat.* 24. 3. were two: the one of the deſtruction of *Ieruſalem* and the Temple: the other of his ſecond comming to iudgement, and the end of the world. Theſe two queſtions pitch vpon the two periods of time, with which the Scriptures bound themſelues: the one of the old Teſtament or the Law, which had his full *conſummatum eſt*, with the deſtruction of *Ieruſalem*: the other of the New Teſtament, or the Goſpell, which ſhall receiue his accompliſhment, or period, with the ſecond comming of Chriſt. Which becauſe they beare ſome correſpondency the one with the other, our Sauiour in this Sermon twiſts and weaues his anſwers to their two queſtions both together. And touching the firſt, of the deſtruction of *Ieruſalem*, he ſhewes them the token, by which they were to looke for it, *ver.* 20. of this Chap. when they ſhould ſee *Ieruſalem* compaſſed about with armies, then they were to know that the deſolation thereof was at hand: The vnmatchable miſery of it, *Mat.* 24. 21. it ſhould be with ſuch tribulation, as had not beene from the beginning of the world, nor euer after ſhould be: The compaſſe of time within which it ſhould be fulfilled, *v.* 32 of this *cap.* during and ſuruing that preſent age and generation then liuing, all which accordingly came to paſſe within 40

yeares

yeares after the ſpeaking of theſe words.

Touching the ſecond, of his ſecond comming to iudgment, he ſheweth them the fearefull terrours that ſhall goe before it; *The Sunne ſhall be darkened, the Moone ſhall not giue her light, the Starres ſhall fall, the powers of heauen ſhall be ſhaken*, and ſo forth, as followes *Mat.*24.29. The ſecrecy of the time of it; *Of that day and houre knowes no man, no not the Angels in heauen, but my father onely*, *Mat.* 24.36. The ſecurity of the world before it; *As in the dayes that were before the floud, they were eating and drinking, marrying and giuing in marriage, vntill the day that Noah entred into the Arke, and knew not till the flood came and tooke them all away, ſo alſo ſhall the comming of the Sonne of man be*, *Mat.*24.38. Vpon theſe aduertiſements of his comming to iudgement, our Sauiour infers an exhortation to vigilancy and wathfulneſſe. *Watch therefore*, ſaies Saint *Matthew*, *Mat.*24.42. *for yee know not what houre your Lord doth come. Take heed, watch and pray*, ſaies Saint *Marke*, *Mar.*13.33. *for ye know not when the Maſter of the houſe commeth, at euen or at midnight, at cockcrowing or in the dawning.* And here Saint *Luke* records a further direction, which by the copulatiue in the beginning of the Text, ſhould ſeeme to haue beene ioyned by our Sauiour to the watch-words of the two other Euangeliſts; not onely requiring heed and wathfulneſſe, but directing them what they ſhould watch or take heed of. *And take heed to your ſelues leſt at any time your hearts be ouercharged with ſurfetting and drunkenneſſe, and cares of this life, and ſo that day come vpon you vnawares.* Thus then, the day here mentioned in the Text, is the day of our Sauiours comming to iudgement, and the whole Text is nothing but a caueat for watchfulneſſe or preparation againſt that day.

As is the matter it ſelfe, ſo are the words, very ponderous and emphaticall, and therefore by your honourable and Chriſtian patience for our due conſideration of

*The diuision of the Text.*

them, wee muſt inſiſt vpon no leſſe than theſe ſeauen points. 1 Our Sauiour not onely requires this preparation to be made, but hee will haue it to be done with heed, warineſſe, and circumſpection, as being matter of danger in the neglecting it: therefore he ſayes, not onely doe it, but *take heed* that you doe it. Secondly, hee ſets forth the obiect of this *heed*: It muſt not be a heed of others, nor a heed of other things, but it muſt be reflected vpon themſelues, *Take heed* (ſaies our Sauiour) *to your ſelues*. Thirdly, it muſt not be delayed, it muſt not be done by fits, but it muſt be begun ſpeedily, and continued conſtantly, for ſayes our Sauiour, *Take heed leſt at any time*. Fourthly, though this *heed* be to be reflected on themſelues, yet it is ſo to be applied to themſelues, as that chiefly it be fixed on the heart: *Take heed* (ſayes our Sauiour) *to your hearts*. Fiftly, there are diuers diſtempers and paſsions of the heart, that our Sauiour here giues warning of, is, *grauedo cordis*, the heauineſſe of the heart: for he ſayes *take heed, μήποτε βαρωθῶσι, ne grauentur corda*, leſt your hearts bee preſſed downeward as it were with clogs and weights. Sixtly, there are ſome ſpeciall things, with which the heart is ſubiect to be preſſed downe: of them our Sauiour heere particularly notes two. 1 ſurfetting and drunkenneſſe. 2 cares of this life. Seuenthly and laſtly, he ſets forth in the end of the Text the miſchiefe that will follow vpon the neglect of this heed, which is to be taken with that day vnprepared, and ſo that day will come vpon you vnawares.

1 Take heed.

To returne to the firſt, *Take heed*. Our Sauiours προσέχετε, is as much as προσέχετε τὸν νοῦν, *adhibite animum*. i. apply your minds to a diligent obſeruation of that I forewarne you; which will conſiſt in two things. Firſt, in the foreſight of the danger, and ſecondly in a care to auoid it. The danger firſt conſiſts in this; that there is ſuch a day to be expected as the Text here makes

makes mention of: A day of account, a day of triall, a day of iudgement, a day of doome. Which although it be an Article of our Creed, and therefore ſhould need no proofe, yet becauſe Saint *Peter* Prophecies. 2 *Pet.* 3.3. that in the laſt dayes there ſhall come mockers who ſhall make a queſtion of it, and ſay, *Where is the promiſe of his comming?* And wee in theſe dayes of ours, which are ſome of thoſe laſt dayes, may ſee in the liues of too many, an accompliſhment of that prophecie, who liue as if (in good earneſt, and without all queſtion) there were no ſuch day to be expected: therefore it will not bee vnfit in a word to ſet forth vnto ſuch, the light of this truth.

And firſt, *Verbum Dei*, is *Fundamentum fidei*: Gods word is the right bottome and foundation of our faith; For faith yeelds God this honour, that it giues him credit vpon his word. Wee haue here the word of the Sonne of God, come out of the boſome of his Father to declare this ſecret vnto vs: who although (as he ſayes in this Sermon) he be to come as a theefe in the night, yet that he may not come as a theefe vpon vs, is pleaſed here graciouſly to diſcouer himſelfe, giuing vs warning before-hand, both of that day, and of his comming.

Againe ſecondly, though reaſon cannot *ex condigno*, 2
ground an Article of our faith, yet *ex congruo* it may approue it. The very Heathen themſelues, by the twilight of naturall reaſon, had a glimpſe of this myſtery. They ſaw that the world was out of frame, It was *Malis bene, bonis male*, ill men proſpered, good men ſuffered; and therefore they thought it did not ſtand with the iuſtice of their *Iupiter*, whom they called *Optimus*, as well as *Maximus*, good, as well as great, to ſuffer things to continue alwayes in that ſtate, and therefore they looked for a time of reformation, when their good were to be rewarded, and their euill puniſhed. Nay looke into 2 *Theſ.* 1.4. and ſee the Apoſtle himſelfe preſſing this

reaſon. *The tribulations and perſecutions of you that are Chriſtians* (ſayes the Apoſtle) *are a manifeſt token of the righteous iudgement of God; for God muſt be righteous, and it is a righteous thing with God, to recompence tribulation to them that trouble you; and to you reſt with vs: which therefore ſhall bee done when Ieſus Chriſt ſhall bee reuealed from heauen with his mighty Angels in flaming fire, to execute vengeance, &c.*

Thirdly, as doe the hopefull expectations of the godly, ſo alſo doe the terrours of conſcience in wicked men, ſtrike a deepe impreſſion, and an infallible Charecter in their hearts of this truth. Wee read *Act.* 24.25. that when Saint *Paul* reaſoned of righteouſneſſe, and temperance, and iudgement to come, before *Fœlix* the Gouernour, *Fœlix* trembled. What was the cauſe of this feare? Not becauſe he beleeued the Apoſtle, for he continued an Infidell. But the reaſon was, hee had beene a great offender againſt righteouſneſſe and temperance, and therefore his owne heart miſgaue him the words of the Apoſtle were too true, hee muſt bee called to account for it.

Fourthly, nay not onely wicked men, but euen the Diuels themſelues haue ſome apprehenſion of this point of our Faith. *Thou beleeueſt there is one God, thou doeſt well* (ſayes Saint *Iames*,) *Iam.* 2.19. *the Diuels alſo beleeue and tremble.* And wherefore doe they tremble? Not ſo much becauſe there is a God, if they might alwayes haue liberty of compaſsing the earth too and fro, and diſport themſelues in hunting after and preying vpon mens ſoules as now they doe: but becauſe as Saint *Peter* teaches vs, 2 *Pet.* 2.4. that God hath caſt them into the dungeon of hell, and hath deliuered them vp into chains of darkeneſſe to be reſerued vnto iudgement.

Thus here's the firſt part of the danger: a ſecond conſiſts in this; that as there ſhall be a iudgement, ſo it ſhall be a iudgement of the greateſt importance; for as that

day

day goes with vs, ſo ſhall it be well or ill with vs, and that in the higheſt degree, yea, and that for euer. Wee take more care in a triall for our liues than for our liuings. *Skin for skin, and all that a man hath he will giue for his life*, ſaies Sathan; and that truly, *Iob* 2. At this triall, not onely our skin and fleſh, but the ſoule it ſelfe which makes skin and fleſh ſenſible, ſhall lye at the ſtake. There ſhall be on the one ſide immortalitie, incorruption, glory, ſplendour, ſtrength, an eternall Sabbath of reſt, an euerlaſting feſtiuall of felicity, ſongs of glee, halleluiahs of triumph, fulneſſe of all ioy and pleaſure in the preſence of God, Chriſt, Saints and Angels. There ſhall be on the other ſide, all woe and miſery, all paine and torment, with a life onely reſerued to feele it, ſhame and perpetuall contempt, vnquenchable fire, the worme that kils not, vtter darkeneſſe, weeping and howling, and gnaſhing of teeth, of Diuels and damned ſoules, and all to be ſhared according to the right hand or left hand ſentence of that day.

Thus here's the danger: now the care to auoid it, is chiefly to be fixed on thoſe things, for which at that day we are to be accountable. And what thoſe are the Apoſtle will tell vs, 2 *Cor.* 5. 10. *Wee muſt all appeare before the iudgement ſeat of Chriſt, that euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad.* Where note two things: Firſt, the things that we ſhall be called to account for, are the things done in theſe bodies of ours, the affaires of this life: This ſhort race that we ſo deſperately run through, this ſpan of time, that we ſo prodigally paſſe away, it ſhall be called to account, and as wee are found in this moment, ſo ſhall it be with vs for all eternity. Againe, ſecondly, that that ſhall be put in iſſue concerning theſe things done in our bodies, and in them concerning our ſelues, ſhall not be that which we make moſt account of, whether rich or poore, noble or baſe, worldly wiſe or vn-

vnwiſe, but the morall part, ſayes the Apoſtle, *whether it be good or bad*: And as our Creed teaches vs out of our Sauiours words, *Mat.*25.46. *Thoſe that haue done good ſhall goe into life euerlaſting, and thoſe that haue done euill into euerlaſting fire.*

It is not then without cauſe, that our Sauiour prefixes this note of *heed*, here in the beginning of this Text. That which is matter of account, and account of ſuch importance, ought to be carefully lookt vnto. *They watch for your ſoules, as they that are to giue an account* (ſaies the Apoſtle) of thoſe holy primitiue teachers of the Church, *Heb.*13.17. Do they watch for our ſoules as they that muſt giue an account, & ought not we much more to watch ouer our owne ſoules, who muſt abide the puniſhment both of theirs and of our owne negligence? The Apoſtle 1 *Cor.*11.27. and 31. aduiſes vs to examine our ſelues, to iudge our ſelues, as if one maine taske of our liues were often to arraigne our ſelues, to try whether we ſhall be able to *ſtaue in iudicio*, to ſtand vpright in the iudgement at that day, yea or no. And yet of all our accounts, what is there that we make leſſe account of? We count our rents, our flockes, our treaſures, our gains, our honours, our offices, all which we ſhall reſigne and leaue behind vs: but our ſelues, our ſoules, our conſciences, our workes, which onely (as he *Apo.*14.13.) *ſhall follow vs*, of them we make no account. Well, to conclude this poinr, though we keepe not the account, there is one that ſits ouer our heads, that keepes it for vs. Euen he of whom the Pſalmiſt ſpeakes, *Pſal.*11.4. *Whoſe eyes behold, whoſe eyelids try the children of men. Hee hath on the one ſide bottles of the teares of his ſeruants, and bookes of their patience, Pſal.*56.8. *and he hath alſo bags of their good workes, their deeds of charity wherein they are treaſured vp in heauen againſt their comming thither. Luke*12.33. And he hath on the other ſide *bags of tranſgreſſion too*: for ſo ſayes *Iob*14.17. *My tranſgreſſion is ſealed vp in a bag, and thou ſowreſt vp*

*mine*

*mine iniquity*. And he hath *his bookes of record of all our actions, which at that day ſhall be brought forth*, *Apo.*20.12. *and out of which men ſhall haue their iniquities ſet before them, yea, and that in order*, *Pſal.*50.21. Nay, mens owne conſciences, which now they corrupt and bribe with pleaſures, with profits, or cauteriſe with the continuall practice of ſinne, ſhall then be awaked like *Adams* eyes after his tranſgreſſion, to be at the iudgement, in ſtead of a thouſand witneſſes to conuince them, and after the iudgement, a neuer dying worme to torment them. And thus much ſhall ſuffice for this note of *heed* in the beginning of the Text.

We come now to the ſecond point, which ſets forth the obiect of this heed. *Take heed* (ſayes our Sauiour) *to your ſelues*. The Apoſtle, *Rom.*14.10. rebuking them for their cenſoriouſneſſe againſt their brethren, thought it ſufficient to reſtraine them from iudging others, by putting them in mind of their owne account, which they were to giue before the iudgement ſeat of Chriſt. *Why doeſt thou iudge thy brother* (ſayes the Apoſtle,) we ſhall all appeare before the iudgment ſeat of Chriſt? And againe, verſ. 12. *Euery one of vs ſhall giue an account of himſelfe vnto God*, let vs not therefore iudge one another any more. And ſurely if wee did ſeriouſly looke to this account of our owne, wee ſhould find ſo much worke at home, that we ſhould not haue leiſure to bee ſo buſie abroad in iudging others. But as the Apoſtle, 2 *Theſ.*3. 11. ſpeakes of ſome μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, doing nothing, and yet buſie bodies; doing nothing in their owne affaires, but buſie in other mens: ſo there are too too many, that are ſo heedfull of the account of others, that of their owne account they take little or no heed at all. And therefore our Sauiour leaues not his precept for heed at large, but hee limits and bounds it to his due obiect. *Take heed*, ſaies our Sauiour, *to your ſelues*.

2 To your ſelues.

Reproofe of others, is reckoned amongſt the deeds of Charity, *Leuit.*19.17. *Thou ſhalt not hate thy brother in thy heart, but thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer him to ſinne.* But being a deed of charity, as all charity ſhould begin at home, ſo eſpecially ſhould this. God requires of vs that wee loue our neighbour but as our ſelues, but in this we will ſupererogate, wee will loue him better then our ſelues, take more care of his reformation than of our owne. The Apoſtles precepts are, *Examine your ſelues, and iudge your ſelues.* And the rule by which we ſhould examine and iudge our ſelues, ſhould be Gods Law, which as S. *Iames* teaches vs, *Iam.*1.23. is like to a looking-glaſſe, to which euery one ſhould reſort, to note and to wipe out the blemiſhes of his owne face. Into which glaſſe the holy Apoſtle looking, in his humility, thought his owne face the fouleſt, 1 *Tim.*1.15. *Ieſus Chriſt came into the world to ſaue ſinners, of whom I am the chiefe,* ſayes the Apoſtle. But this glaſſe deales too plainely with vs, it ſhewes vs our wrinckles and deformities too truly. We chooſe rather therfore to looke into the falſe glaſſe of our owne ſelfe-loue, whereby firſt we contract a confident opinion of our owne righteouſneſſe. From truſting in our ſelues that we are righteous with the Phariſee, *Luke* 18.11. we goe a ſtep higher, wee fall to deſpiſing of others, not onely iudging, but crucifying them too, with our rigorous cenſures. *I thanke thee O God, I am not as other men are, extortioners, vniuſt, adulterers, or like vnto this Publican.* Next, hauing thus dignified our ſelues, and in compariſon of our ſelues vilified others, we grow to think them too bad to come neere vs, like thoſe holy ones, *Iſa.*65.5. who ſay, *Stand by thy ſelfe, come not neere to me, for I am holier then thou.* And ſo at laſt, by theſe ſteps and degrees many fall to a Schiſmaticall ſeparation of themſelues from the Church of God, and ſo become proſelytes, either of *Rome* or of *Amſterdam*, two-fold more the children of hell

hell, then they whoſe vices they doe condemne.

From hence likewiſe it comes to paſſe, that the religion of a great many, conſiſts in nothing ſo much, as in ſtatiſing diſcourſes, like *Salomons* foole, *Prov.*17.24. When they ſhould be at home about their owne affairs, their eyes are in the corners, or in the ends of the earth: the theame of their talke is no leſſe then the affaires of all Chriſtendome: their relations all forraine intelligences: their prouidence in nothing but prophecies of prodigious imminent alterations: their conferences in ſhops, in priuate houſes, nothing but proiects of new formes of gouernment, and elections of new gouernours: their daily paſtime nothing ſo much as an ignorant, and an vncharitable cenſuring and traducing of others, eſpecially their ſuperiours: deploring the times, crying out for reformation of all ſaue themſelues: with *ô tempora, ô mores*! when commonly their owne manners are one of the fouleſt blots of the times. Nothing ſo corrupt as their owne conſciences, nothing more diſorderly then their owne families, no buſineſſe worſe managed than their owne eſtates.

I ſpeake not this as if reformation ought not to be deſired where there is need. It is not onely to be deſired, but alſo to be endeauoured of all, but in due order. Saint *Paul*, *Act.*20.28. hath a double Caueat: *Take heed*, ſayes the Apoſtle, *to your ſelues, and to the flocke*: But to whom is this? To thoſe whom the holy Ghoſt had made ouerſeers of the Church of *Epheſus*. So muſt we ſay to all that are in authority, they haue a double charge, they muſt *attendere ſibi*, *& attendere gregi* too: take heed to themſelues, and to the flocke committed to their charge. But marke; our Sauiours Caueat ſtands firſt. Firſt *ſibi*, then *gregi*: firſt to themſelues, then to the flocke: leſt that mocke be truly put vpon them, which was falſely put vpon our Sauiour: *Hee ſaued others, himſelfe he cannot ſaue*. And ſo likewiſe for others: As the

Apoſtle wiſhes *Gal.* 5.12. *Vtinam abſcindantur qui conturbant vos*, I would they were cut off which trouble you: ſo all may wiſh and pray that all incorrigible troubles of Iſrael might be cut off. But becauſe euery mans particular vices and tranſgreſsions muſt be numbred amongſt the troubles of Iſrael, wee muſt firſt euery one eaſe Iſrael of his troubles by cutting off our owne tranſgreſsions, and then will it be fit time to ſeeke and call for the reformation of others: Leſt that brand of hypocriſie be found vpon vs, which our Sauiour notes, *Mat.* 7.5. *Thou hypocrite, firſt caſt the beame out of thine owne eye, then ſhalt thou ſee cleerely to pull the moat out of thy brothers eye.* To conclude this point with the Apoſtle, *Gal.*6.5. *At that day*, the day here in the Text, *Euery man ſhall beare his owne burthen*: therefore now let euery man bee carefull to proue his owne worke.

3 Leſt at any time.

The third point ſets forth the conſtancy of this *heed. Take heed*, ſayes our Sauiour, *ne quando, leſt at any time.* This word *ne quando*, ſeemes to haue relation to that that our Sauiour had before ſpoken, of the vnſearcheableneſſe of this day. Though the thing it ſelfe (our Sauiours comming to iudgement) be moſt certaine, yet the time when he will come, is moſt vncertaine, being an inſcrutable ſecret, to men, to Saints, to Angels, nay, Ieſus Chriſt himſelfe, as being the Sonne of man, will not be acknowne of it, *Mar.*13.32. and therefore ſayes our Sauiour, becauſe yee know not when the time is, yee muſt take heed, watch and pray at all times.

Here it may be, it will be exputed and deſired by ſome hearers, who are readier to pry into this ſecret, than to prepare for it, that wee ſhould ſet forth the roouing coniectures of ſome, at leaſt at the ſcantling of time wherein this day is to be expected. For the daring wit of man, like him that would build againe *Iericho*, hath not beene afraid to aſſay the ſtealing of this ſecret from heauen it ſelfe, by groundleſſe, nay by impious prognoſtica-

noſtications. For to goe about to know or diſcouer this time, what is it elſe but to reuerſe and to make void our Sauiours words? He ſaies, *Take heed, watch and pray at all times, becauſe ye know not the time*; they by profeſsing a diſcouery of the time, ſay plainely, their is no ſuch cauſe at all times to take heed, watch and pray.

There are others, who though they will not define this time, yet they will confine it. There are (ſay they) ſome prophecies in the Scripture, as that of the diſcouery and deſtruction of Antichriſt, *Apoc.* 17 and 18. *chap.* that other of the conuerſion of the Iewes, *Rom.* 11. 25. which muſt be fulfilled before Chriſts comming to iudgement, therfore yet he is not to be expected. But let vs take heed, we be not ſo deceiued about Chriſts ſecond comming, as the Iewes were about his firſt. Becauſe it was propheciéd, *Mal.* 4. 5. *Behold I will ſend you Eliah the Prophet before the comming of the great and dreadfull day of the Lord*: The Scribes taught the people, *Mat.* 17. 10. that before Chriſts comming, *Elias* the *Tisbite*, muſt riſe vp from the dead and come amongſt them. But ſaies our Sauiour, *Elias* is come already, and they knew him not, meaning by *Iohn* the Baptiſt, who though he came not in the fleſh, yet came in the ſpirit and power of *Elias*, as it was propheciéd of him by the Angell, *Luke* 1. 17. and ſo that prophecie receiued his accompliſhment, and they were not aware of it. So, tis true, there are ſuch predictions in the Scriptures, Antichriſt is to be diſcouered and confounded, and the Iewes are to be conuerted: but yet although God haue reuealed the things, ſeeing he has reſerued vnto himſelfe the manner, why may not theſe alſo receiue their accompliſhment in ſome ſuch manner, as our blindneſſe ſhall not be able to obſerue it? It was the ſaying of *Origen* of old, and our age does well allow of it, vpon that *Rom.* 11. 25. blindneſſe in part is happened to Iſrael, vntill the fulneſſe of the Gentiles be come in, and ſo all Iſrael ſhall be ſaued

*Quis autem ſit iſte omnis Iſrael, qui ſalvus fiet* (ſayes that Father) *aut quæ erit iſta plenitudo etiam gentium, Deus ſolus novit, & vnigenitus eius, &c.* But what this all Iſrael is that ſhall be ſaued, or what this fulneſſe of the Gentiles alſo ſhall bee, God onely knowes, and his onely begotten.

To returne then to our Sauiours words: The *quando* of his comming is moſt vncertaine, therefore wee muſt take heed, *ne quando, leſt at any time he come vpon vs vnawares.* We ſee then this Caueat hath beene in force now any time neere this ſixteene hundred yeares, taking place not long after the ſpeaking of theſe words, but ought moſt of all to be in force with vs, vpon whom not onely as the Apoſtle ſpeakes, 1 *Cor.* 10. 11. the ends of the world, but the very ends of thoſe ends of the world are come. Eſpecially if we adde to the expectation of this day, the conſideration of the ſhortneſſe and frailty of our owne time. See to what trifles our liues are compared; Like graſſe, like a flower of the field, like a flood, or a riſing of the waters, like a wind, like a vapour, like a ſhadow, like ſmoake, like yeſterday, like a watch in the night, like a ſleepe, like a dreame, like a vaine ſhew or a pageant, like a tale that is told, like a ſpan or a hand breadth, like vanity, nay very vanity, altogether vanity, lighter then vanity. Yet *hoc momentum, vnde pendet æternitas*: Theſe liues of ours are that moment vpon which all eternity does depend. And yet for all that, how waſtfully, and how deſperately doe men paſſe them away? It is their ſtudy and care to find paſtime, as if they had ſo much time here, they knew not what to doe with it: They while it away, gaze it away, dreame it away, prate it away, carke and care it away, droyle and drudge it away, feaſt and dance it away, play and ſport it away, drinke it away, drabbe it away. Our whole life is well compared to a iourney, and as well may the ſeuerall parts and times

Pſal. 90.
Pſal. 39.
Pſal. 78. ver. 39.
Pſal. 102. ver. 3. & 11.
Pſa. 73. 20.
Pſal. 62. 9.
Pſa. 144. 4.
Iam. 4. 14.

of

of our liues be compared to the diuerſe wayes and places which in our iourneyes wee paſſe through. Sometimes we paſſe through tedious, irkſome, weariſome wayes, ſeeming longer then they are: ſuch is our idle time, wherein we are weary both of our time and of our ſelues. Sometimes through places barren, yet delightfull by variety of new obiects, like walkes in a garden; ſuch is our wanton, our ſporting time. Sometimes thorow rough, thorny, darke, durty, difficult paſſages; ſuch is our carking time. Sometimes we trauaile through dangerous wayes for theeues and wild beaſts; ſuch is our miſchieuous time: our time ſpent in malitious and harmefull perſecutions one of another, wherein we are *Homo homini lupus*, one man a woolfe to another. Little or none of our time vſefull or profitable either to our ſelues or others: like thoſe corne-fields in the Goſpell, through which the Diſciples paſsing relieued themſelues.

The reaſon of this is two-fold. Either wee thinke not of that we haue here to doe: or wee put it off. 1 There are many ſo farre like the beaſts that periſh, that they are at their iourneyes end before they know whether they are going: They are ready to goe out of the world, before they know for what cauſe they came in. 2 Others how there is a worke, a taske here to be done, but they put it off, like them about the building of the Temple, *Hag.* 1.2. *Tis to be done, but the time is not yet come.* And ſo deferring all to the fagge end of their age, or the houre of death, hauing with the rich foole in the Goſpell giuen themſelues many good morrowes, and ſent themſelues before hand many newyeeres gifts, they are vpon a ſudden ſurpriſed and ouertaken with the night of death. Luk. 12. 19

To preuent this folly *Moſes* in that Pſalme of his, *Pſal.* 90. 12. directs vs to a point of wiſedome, which is to learne to number our dayes. Our dayes may be numbred two wayes: compleat, or current. Compleat, hee hath

hath ſummed them vp for vs, ver. 10. The dayes of our yeeres are but threeſcore yeeres and ten, or at the moſt foureſcore. A ſhort time, and therefore to be ſparingly ſpent. But this is not to euery one what ſhall be, but at the vtmoſt what may be, for we ſee the moſt cut off before they ſee that age. If then wee ſhall count our time running, let vs but obſerue with what a ſparing hand it is miniſtred vnto vs. We count it in groſſe, by dayes, weekes, moneths and yeeres, and no doubt many of vs haue already proiected before hand, what we will doe for many yeeres yet to come; But in ſo counting we count more than is our owne. For this preſent day, a good part of it was, but is not ours now, for tis paſt; that of it that is to come we cannot call ours, becauſe wee know not whether wee ſhall liue to ſee it. Onely that that is ours is the time preſent, which comes vpon vs by ſuch ſmall, punctuall, indiuiſible, inſenſible minits and moments, that tis come and gone, before we can ſay tis heere. That great Lord of times and ſeaſons, ſpinning out vnto vs this precious treaſure with ſo ſparing a hand, to the end, we ſhould be as frugall in the beſtowing of it. The very phraſe of the holy Ghoſt admoniſhes vs of this thrift, in that *Pſal.* 90. 10. not onely the yeeres of our life, but the dayes of the yeeres of our life, are threeſcore yeeres and ten. And ſo likewiſe ſpeaks *Iacob* in his counting of his age vnto *Pharaoh*, *Gen.* 47. 9. not onely the yeeres of my pilgrimage, but the dayes of the yeeres of my pilgrimage are a hundred and thirty yeeres: reckoning not onely yeeres but dayes, as if the leaſt ſhread of this precious ſtuffe were not to bee caſt away. Nay, our bleſſed Sauiour himſelfe, though here ſpeaking of a day he ſeem to require only a daily watch, yet elſewhere he breakes this time into ſmaller fractions, *Mar.* 13. 35. into the watches of the night, which were but three houres a piece. *Ye know not when the maſter of the houſe commeth, at euen, or at midnight, at cockcrowing,*

*or*

*or in the dawning*. Nay, *Mat*. 24 42. to an houre: *Watch therefore, for ye know not what houre your Lord doth come*: As if there were not onely a daily, but an hourely watch to be ſet for his comming. But while we ſpeake of frugality of our owne time, let vs be frugall of the time of this exerciſe.

And ſo come to the the next point which fixes this *heed* chiefly vpon the heart. *Take heed*, ſayes our Sauiour, *to your hearts*. God requires a conformity to his will in all our parts: We muſt circumciſe our eares, *Acts* 7. 51. We muſt make a couenant with our eyes, *Iob* 31. 1. We muſt ſet a watch before our mouthes, *Pſal*. 141. 3. We muſt cleanſe our hands, *Iam*. 4. 8. We muſt lift vp the feeble knees, *Heb*. 12. 12. and wee muſt take heed to our feet too, *Eccleſ*. 5. 1. But our Sauiour here, wee ſee, ſingles out the heart to bee taken heed of, and that for two reaſons. 1 Without the heart all heed of the outſide is vaine and idle. 2 If the heart be vnfainedly taken heed of, a well ordering of the outſide will follow of it ſelfe. 4 Your hearts.

Firſt, how vaine and idle all heed of the outward man is without the heart, our Sauior ſhewes in his compaint out of the Prophet, *Mat*. 15. 8. *This people draweth neere vnto me with their mouthes, and honoureth mee with their lips, but their heart is farre from mee, therefore in vaine doe they worſhip me*. The reaſon is, the heart is as it were, the metropolis, the chiefe City or fort of theſe little kingdomes of ours: and thoſe that will hold vs, would be poſſeſt of that. And there are two pretenders for the poſſeſion of our hearts. Firſt, *My Sonne giue me thine heart* ſayes God, *Prou*. 23. 26. And my ſonne giue me thy heart ſaies Sathan too: for tis with the heart, he negotiats, *Iohn* 13. 2. he put it into the heart of *Iudas Iſcariot* to betray him. But here's the difference, God with the heart will haue all, as our Sauiour expreſſes his mind, *Luke* 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart*. i. *with all thy ſoule, with all thy ſtrength,* 1

*and with all thy mind.* But the Diuell, ſo he may haue the heart hee'l be content to quit al the reſt. Satan is himſelfe a great diſguiſer, for as the Apoſtle ſaies, 2 *Cor.* 11.14. of a foule Diuell he can transforme himſelfe into an Angell of light, and is well content that his miniſters and ſeruants ſhould be like vnto himſelfe. So hee may haue the heart, hee'l allow them the eare to heare, the eyes to liſt vp in prayer, the lips to make long prayers, the tongue to reproue vice, and cry out for reformation, nay, ſometimes the hands to doe good workes, deeds of charity; What not? the more ſhewes the better, as *Iudas* when he meant to play the theefe, pretended for the poore, *Iohn* 12.6. It is one of Sathans old methods of temptation, to dichotomiſe his followers into two rankes. He had amongſt the Iewes his Sadduces and his Phariſees: the one Atheiſticall, denying both reſurrection, Angell, and Spirit. *Acts* 23.8. the other hypocriticall, reducing the obſeruation of Gods Law to the outſide obedience, as appeares by our Sauiours confutation of them, *Mat.* 5. but both of them a generation of vipers, as *Iohn* the Baptiſt cals them *Mat.* 3.7. Sathan holds the ſame method ſtill: Hee hath amongſt vs his Sadduces, Atheiſticall Epicures and Libertines, who as if they ſaid in their hearts with the foole, *Pſal.* 14.1. that there is no God; giue the Diuell heart and all, inſide and outſide too, without either feare of God, or reuerence of man. He hath againe his Phariſees, hypocriticall titulary profeſſors, who as if that God were an Idol, and hauing eies ſaw not their hypocriſie, giue the Diuel their hearts, and think to preſent God with a mask. He that ſaies *Pro.* 23. *My Son giue me thy heart*, ſaies alſo *Rom.* 12.1. we muſt preſent our bodies for liuing ſacrifices to him; ſo that the whole man is to be giuen as a preſent vnto God. But we in ſtead of preſenting the whole of our ſelues, thinke to content him with ſending him a preſent out of our ſelues. Somewhat like as *Iacob* did vnto *Ioſeph.* *Gen.* 43.11.

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Where he ſayes to his Sonnes, *Take of the beſt of the fruits of the land in your veſſels, and carry downe the man a preſent, a little balme, and a little hony, ſpices, and myrrhe, nuts, and almonds*: ſo likewiſe we, liuing in a place where there is a face and a forme of godlineſſe, and profeſſion of Religion is after a ſort in faſhion; wee are content to ſend God a preſent of the beſt of the fruits of the land, of euery good thing a little; according to the vſe of the times, and the faſhion of the place: a little piety, and a little charity, and a little equity, and a little honeſty, now and then a little, to keepe vp our credit amongſt our neighbours, and to beare vp the name of our profeſſion, but the ſtreame of our affections and our courſes runs another way. Our Sauiour therefore, well knowing what a heauy doome belongs to hypocrites, giues here ſpeciall charge to take heed of the heart. *Mat.* 24.51. *Giue him his portion with hypocrites.* As if the Diuell were the chiefe Lord of the Mannour, and hypocrites the onely freeholders in hell, and all other were but vnder tenants, cottiers, or inmates taken into them.

Secondly, as without the heart all heed of the outſide is vaine, ſo if the heart be once vnfainedly reformed, a reformation of the outward parts will follow by conformity. Philoſophy teaches vs that in the life naturall, the heart is *primum viuens, & vltimum moriens*: the firſt that liues, and the laſt that dyes; and ſo it is in the morall life too. For vertue and piety, *Firſt with the heart man beleeues vnto righteouſneſſe, and then with the tongue he confeſſes vnto ſaluation*, *Rom.* 10.10. And ſo alſo for vice, adulteries, murders, thefts, and the like, though they be acted outwardly with the body, yet ſayes our Sauiour *Mat.* 15.19. they proceed from the heart. Becauſe the heart is as it were the wombe of ſinne, as Saint *Iames* deſcribes the bringing forth of this monſter, *Iames* 1.15. Euery man is entiſed of his owne luſt, then when luſt hath conceiued it bringeth forth ſinne. Firſt, ſome plea-

ſing obiect, like a ſparke falling vpon tinder, inflames the heart: ther's the ſeed of ſin. The heart inflamed with deſire growes to co ent and reſolution: there's the conception of ſinne. That reſolution, with time and opportunity, breakes out into act and execution: and ther's the birth of ſinne. Our Sauiour therefore in giuing warning of the heart, aduiſes vs to vſe the ſame policy for the deſtroying of ſinne, which we vſe for the deſtroying of euill birds and noyſome beaſts. Wee kill ill birds in the egge, and wee deſtroy noyſome beaſts when they are but cubs: ſo likewiſe ſhould wee endeauour to ſtop drunkenneſſe in the obiect, as *Salomon* aduiſes *Prou.* 23. 31. *Looke not on the wine when it is red*: adultery in the occaſion, as *Ioſeph Gen.* 39. 10. who to auoid the ſolicitations of his miſtreſſe, would not come where ſhe was: reuenge in the reſolution, as *Dauid* 1 *Sam* 25. when he happily changed his deſperate purpoſe of deſtroying *Nabal*, and all his houſe; couetouſneſſe in the tinder, as *Peter* to *Simon Magus*. *Act.* 8. 20. *Thy money periſh with thee.*

As then before in the ſecond point, we preſt the Apoſtles precept, *Examine your ſelues, and iudge your ſelues*: ſo here we muſt preſſe the Pſalmists precept, *Pſal.* 4. 4. *Examine your hearts and iudge your hearts*: Wherein wee are taught, that as we are often to arraigne our ſelues vpon the whole courſe of our liues, to try whether we ſhall be able to ſtand vpright in the iudgment or no: ſo to preuent thoſe crimes of ſinne, which at that day may condemne vs, we ſhould doe the like office vpon our hearts, in preuention of the day of iudgement, that Iuſtices of peace doe in preuention of the Iudge of aſsiſe. Euery good Iuſtice, if he haue information of vagrant and diſorderly perſons, examines them whence they come, whether they goe, how they liue, what's their names? and though they haue committed no felony, yet for their idle and deſolate courſe of life, hee whips them home,

ſends

ſends thē to the houſe of correction, whereby many times capitall crimes are preuented. So likewiſe ſhould wee doe by the rouing vagabond, diſſolute thoughts and deſires of our owne hearts: where wee ſhall finde ſome borne of luſt and idleneſſe, and ſtealing in the twilight to aduitery and vncleanneſſe: ſome bred of couetouſneſſe and haſting to iniquity and iniury: ſome growne of pride and ſelfe-loue, and ſwelling to inſolency and tyranny ouer our brethren: ſome riſing of rancour and malice, and poſting to bloody reuenge and miſchiefe: which if we would correct and crucifie, while they are in the heart, it would preuent thoſe foule felonious acts of wickednes, adulteries, theſts, murders, oppreſſions, tyrannies and the like, for which many ſhall bee condemned at that great day. For *Cains* murder was at firſt but a malicious intent, and a downe looke: *Dauids* adultery was at firſt but a luſtfull deſire: *Abſaloms* treaſon in the beginning, was nothing but an ouerweening imagination, which had they beene ſtrangled in the wombe of ſinne, or daſhed againſt the ſtones when they were but babes, thoſe foule facts of wickedneſſe had been preuented.

But come we now to the next point, which does in ſome ſort ſecond this, ſetting forth vnto vs the diſeaſe of the heart, which our Sauiour here particularly giues warning of. There are diuerſe diſtempers and ſickneſſes of the heart, that God diſlikes. As firſt, there is a dull and a ſlow heart; quicke enough at earthly, but ſlow in conceiuing of heauenly things, reproued by our Sauiour in them of *Emmaus. Luk.* 24.25. *O fooles and ſlow of heart to beleeue that which the Prophets haue ſpoken.* Secondly, there is diſliked by God a heart of too hard a temper or mettall, which was lamented by our Sauiour in the Iewes, *Mark.* 3. 5. as a diſeaſe hardly curable, when beſides the naturall indiſpoſition that is in vs all, there is growne vpon the heart, by the continuall practice of

5 Be ouercharged.

ſinne, that πώρωσις: an addictionall brawny hardneſſe, without feeling, ſo as neither exhortations nor admonitions, promiſes nor threatnings, iudgements nor mercies will enter it, but all recoyle from it as fruitleſſe. Againe thirdly, *Mat.*13.15. our Sauiour complaines of a fat heart; *Pinguefactum* or *incraſſatum eſt cor populi huius*: the heart of this people is waxen fat or groſſe. A degree worſe than the former, becauſe in this by worldly proſperity and pride of heart, there is added a ſelfe-pleaſing ſecurity in ſinne, whereby they doe not onely reiect reproofe, but ſitting in the ſcorners chayre, they deride and diſdaine at the repoouers. Of this ſpeakes Saint *Iames*, *Iam.*5.5. where ſpeaking of worldly rich men, he ſayes of them, *Ye haue beene wanton, ye haue liu d in pleaſure, yee haue fatted vp your hearts, as in a day of ſlaughter.* Fourthly, God hates a clouen or a ſouble hear', a heart, and a heart, as it is ca led, *Pſal* 12.2. a deceitfull or a diſſembling heart, which turnes Gods workemanſhip into a monſter, who hauing giu n vs diuers of our members twins, as eyes, eares, hands and the like, yet for one ſoule, has giuen vs but one heart, and for that one heart but one tongue, as if betwixt ſoule, heart and tongue, there ſhould alwayes be an identicall correſpondency. Fiftly, ther's another ſort of falſe hearts, which is a fleeting and an vnſtable heart, meaning well enough for the preſent, but not continuing conſtant. Of this the Pſalmiſt complaines in the Iewes, *Pſal.*78.8. where he ſayes their heart was not right, becauſe their ſpirit was not ſtedfaſt with God. And therefore *verſ.*57 he compares them to a deceitfull bow, which though at the firſt making it ſhoots ſtraight, yet with a little lying warps, and ſo deceiues the ſhooter. Theſe and many other diſtempers and paſsions of the heart there are, which God diſlikes and reprooues, but of them all our Sauiour heere giues warning to take heed of *grauedinoſum cor*, a heauy heart. Which is, when the heart that ſhould mount vp aloft

aloft, to the apprehenſion, the contemplation, the affection of heauen and of heauenly things, lyes groueling here vpon the earth, delighting it ſelfe in nothing but carnall, worldly, and earthly contentments. And therefore ſaies our Sauiour; *Take heed,* μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι, *ne grauentur corda,* leſt your hearts be preſſed downe to the earth with theſe earthen affections, as it were with clogs and weights, for ſo much does the word βαρυνόμαι ſignifie.

The Diuell, who as hath beene ſhewed before, is a great intruder vpon the heart, if he can get poſſeſſion, his word is the ſame to the heart, that it was to our Sauiour, when he had him on the pinacle of the Temple, *Mitte te deorſum,* Caſt thy ſelfe downe: But Gods word to the heart is *Surſum corda,* Lift vp your hearts. As the Apoſtle ſpeakes, *Col.* 3. 2. τὰ ἄνω φρονεῖτε, *Mind thoſe things that are aboue, and not the things on the earth.* And ſurely ther's great reaſon, that as God hath ſet vs with our faces looking vpward, *Os homini ſublime dedit,* ſo our hearts ſhould looke that way too. *Dauid Pſal.* 121. 1. ſayes, *I will lift vp mine eyes vnto the hils*; his reaſon is, becauſe *from thence commeth my helpe.* Surely our helpe, our hope, our comfort for this life, for that which is to come, is from the hils, from Gods holy hill, and therefore thither ſhould we lift vp not onely our eyes, but our hearts alſo. Firſt, from thence is our originall, as the Apoſtle ſhewes out of the heathen Poet. *Acts* 27. 28. τοῦ γὰρ καὶ γένος ἐσμέν, wee are Gods generation, Gods offſpring. Indeed our bodies are of the duſt, and muſt to the duſt, but the Spirit is giuen by God the Father of Spirits, *Eccleſ.* 12. 7. And ſhall the earthen part ſo clog downe the heauenly, that it ſhall not looke vp to the Rocke from whence it was hewen? Secondly, ther's our kinred, ther's our fathers houſe: God our Father, Chriſt our elder brother, the Saints of God our brethren: And ſhall wee be ſo wedded to our earthly alli-

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ance, as to forget our intereſt in the Communion of Saints, and the houſhold of God? Thirdly, *Vbi pater, ibi patria*; where our Father, and our Fathers houſe is, ther's our countrey, here we are but pilgrims and ſtrangers: And does not the trauailer, who is alwayes amongſt ſtrangers, ſometimes amongſt enemies, often thinke how happy it were with him, if hee were at home, ſitting vnder his owne Vine, and vnder his owne Figtree? Fourthly, in our owne countrey, when we are like to tarry, then we build, for who beſtowes coſt on building in a place, from whence hee's ſure to remoue? And where we build, there we furniſh and lay vp, as they that are to remoone houſe commonly ſend their ſtuffe before them. And are there manſions building for vs in heauen, and haue we no mind to goe dwell in them? Muſt our treaſure be laid vp in heauen, and will not our hearts be there alſo? Fiftly, Nay, *dies diem trudit*, one day thruſts on another, and euery day thruſts on with it his owne implo ments; and ſo euery day, euery ſpan of tim , though we thinke not of it, fets vs a pace nearer our arriuall there. And does not the trauailer comming homeward from a long iourny, reioyce when he is come within ſight of the tunnell of his owne chimney; or the Marriner returning from a dangerous voyage, is hee not glad when he come within kenning of his owne coaſt? Sixtly, from thence he that came once to be our Sauiour, ſhall come againe to be our iudge, and by iudgment with mercy, will ſet vs in poſſeſsion at his ſecond comming of that heauenly inheritance, which with his precious bloud he purchaſed for vs at his firſt. And is he to come againe, and for this bleſſed end, and haue we no mind to looke for his glorious appearance? The Saihts of God, our brethren, who now enioy his preſence in heauen, when they were ſtrangers vpon earth, as we now are, they lookt for him: *Our conuerſation is in heauen*, ſaies the Apoſtle, *Phil.* 1, 23. *from whence alſo*

*wee*

*we looke for our Sauiour, the Lord Iesus Christ*. Nay, they did not onely looke for him, but they longed for him too. We read of *Abraham*, *Gen.* 25. 8. that he died old and full of dayes, *satur dierum*; so cloyed with life as a man might be at a feast. And Saint *Paul* hee was hungry for death, *Phil.* 1. 23. *I desire to be dissolued, and to be with Christ*. These were the minds and affections, of these holy Saints and seruants of God: and such should, yea such would our affections be too, but for these clogges which presse vs downe to the earth, which we come now to speak of.

They are two: the first is *surfetting and drunkennesse*: the second is *cares of this life*. When God gaue sentence vpon Sathan in the Serpent, for his malicious seducing of our first parents, part of his curse is, *Gen.* 3. 14. *vpon thy belly shalt thou goe, and dust shalt thou eate*: Satan to make man as accursed as himselfe, endeauours to bring him to his owne shape, and to his owne diet. Sometimes he tempts him to gluttony and luxury, that so hee may goe vpon his belly like him: sometimes to worldly care and couetousnesse, that so he may feed vpon the lust like him. According to which danger, our Sauiour here fences the heart with a double cordiall: Against the first, *Take heed lest your hearts be ouer-charged with surfetting and drunkennesse*. Against the second, *Take heed lest they be oppressed with cares of this life*.

Touching the former. Cordials are prescribed by precise quantities, drams and scruples, and therefore we must be strict in weighing the ingredients of our Sauiours receit: First, the heart must not be ouer-charged, ἐν κραιπάλῃ, which if we shall beleeue our *Numularios verborum*, in stricktnesse of signification, signifies the surcharge of the stomacke vpon ouer-much drinke alone; so called, because it does τὸ κάρα πάλλειν, *quatere* or *agitare caput*, shake & distemper the head: or better κραιπάλη *quasi* τοῦ κρατὸς πάλη. *i. lucta capitis*, the wrestling of the head, because that by drinke there is a kind of a combat betwixt head and sto-

1 With surfetting and drunkennesse.

macke, how the braine ſhall beare what the ſtomacke has taken in. But howſoeuer the good cheere of the feaſt be counted in the drinke, yet becauſe the learned palates of our Epicures will eate as well as drinke, if it be but to reliſh their drinke the better: and although the blame be laid vpon the drinke as the principall, yet delicious meats are an acceſſary to the *crapula* too, as our Engliſh word ſurfeit ſhewes, which ſignifies any kinde of exceſſe, of meat alone, or drinke alone, or of meat and drinke both together: therefore our Sauiour in κραιπάλη, giues warning, as well of ouer-charging the heart by gourmandiſing in of delicious meats, as by powring in wine and ſtrong drinke. But now ſecondly, becauſe they had their πότοις as well as their μέθαις, their *compotationes* tiplings, as well as their *comeſſationes* iunketings and bankettings, and they are both together, and diſtinctly reproued by the Apoſtle, 1 *Pet.* 4. 3. And beſides, becauſe there is a generation amongſt vs, who contrary to our Sauiours phraſe in the Lords Prayer, ſumming vp all neceſſaries to mans life in daily bread, reduce all their wants and deſires of bread, meat, drink, cloath, and whatſoeuer elſe to their daily drinke, and ſo commonly ouercharge the heart with drinke alone, therefore our Sauiours next word is a preſeruatiue of the heart againſt drinke alone: *Take heed*, ſaies our Sauiour, *your hearts be not ouer-charged* βαρηθῶσιν *with drunkennesse*. Thirdly, this is not all: the Epicures paradiſe is, not onely Eate and drinke, but be merry too, *Luk.* 12. 19. And the Prophet *Iſay* ſpeaking of the riot of his time, *Iſ.* 5. 12. ſayes, that not onely the Wine, but the Harpe and the Viole, the Tabret and the Pipe were in their feaſts. And *Dauid* complaines, *Pſal.* 69. 12. that hee was made the ſong of the drunkards. Therefore with gluttony and drunkenneſſe, is to bee ioyned as an acceſſory to the clogging of the heart, all the full belly bagpipe mirth, with which the meetings of Epicures and drunkards are commonly ac-

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companied. Fourthly, yet we haue not all: if the Text bring in the mother, wee muſt not leaue out the daughter: *ſurfetting and drunkennesse* is the mother; chambering and wantonneſſe is the daughter; for what intemperancy and gluttony crams in, that incontinency and luſt fomes out: as *Salomon* ſhewes, *Pro.* 23.31. *Looke not on the wine when it is red*: his reaſon followes, *ve.* 33. *Thine eyes ſhall looke vpon ſtrange women.* Therefore when our Sauiour bids *Take heed of ſurfetting and drunkennesse*, his meaning is not to leaue out chambering and wantonneſſe; which as it commonly followes it in the wicked practiſe of men, ſo it is ioyned with it in the Apoſtles reproofe, *Rom.* 13.13. for whoredom as well as ſurfetting and drunkenneſſe is a clog to the heart: nay, it ſteales the heart quite away: ſo ſayes the Prophet *Hoſ.* 4.11. whoredome, and wine, and new wine, they take away the heart.

And this is the ſumme of our Sauiours Cordiall againſt Epicuriſme, which thoſe ancient primitiue Chriſtians, then expectants of Chriſt, now triumphant with him in heauen, were ſo carefull to keepe by them, againſt all temptations of this kind, that they did not onely refraine their bodies from theſe noyſome ſuperfluities, but alſo they abridged themſelues euen of lawfull neceſſaries: *I keepe vnder my body, and bring it into ſubiection*, ſaies Saint *Paul* 1 *Cor.* 9.27. and how he kept it vnder himſelfe ſhewes 2 *Cor.* 11.27. *in hunger and thirſt, in faſtings often.* Not onely hunger and thirſt for need, but in faſtings often, by a voluntary forbearance. Neither was this the Apoſtles practiſe alone: They had their Church faſts *Acts* 13.3. their houſhold faſts 1 *Cor.* 7.5. their perſonall faſts 2 *Cor.* 6.5. And theſe to quicken prayer, and both faſting and prayer to keepe a continuall watch ouer their owne ſoules, that their maſter whenſoeuer he ſhall come, might finde them ſo doing. They well knew that their bodies were ordained to be Temples for the

holy Ghoſt to dwell in, and therefore they kept them alwayes well dreſt vp with ſobriety and purity, fit for the entertainment of ſo heauenly a gueſt.

But what is the practiſe of our times? Surely our faſting is to eate faſt, and drinke faſt, as if like thoſe Epicures 1 *Cor.* 15.32. being to dye to morrow, we deſired to make an end of all before we went: our keeping vnder of our bodies, is nothing but a pampering of them for luſt, that like ſoyle-fed ſtallions, we may be *libidine fortes*, ſtrong in luſt: and a reſtleſſe trimming of them vp with all home-bred and far-fetcht brauery, the Iuybuſh of an adulterous heart. Whereby it comes to paſſe, that inſtead of being Temples for the holy Ghoſt, they become kennels and ſtyes for Satan, who as he is *immundus ſpiritus*, a foule ſpirit, ſo he delights to dwell in thoſe that are like himſelfe. He deſired and obtained of our Sauiour a dwelling in the Swine, and will alwayes hold his poſſeſſion in ſuch as are of a ſwiniſh diſpoſition.

But though wee will not be brought to that ancient primitiue diſcipline of taming our bodies by faſting, yet ſhould we keepe our ſelues within the bounds of ſobriety. Our Sauiour here ſaies that againſt his comming we ſhould all be watchmen; but alas, a drunkard, that as *Salomon* ſaies *Pro.* 23.34. dare ſleepe on the top of a maſt in the midſt of the Sea, is but an ill watch-man: and therefore the Apoſtle *Peter* before he will giue his precept of watchfulneſſe, premiſes a precept of ſobriety, 1 *Pet.* 5.8. *Beſober, and watch.* Beſides, we ſhould be ſober, not onely to ſhake off the clogs of the ſoule, but to auoid the hazards of the body too: for drunkenneſſe endangers both, being like that lunaticke diuell in the Goſpell, of whom the father of the poſſeſſed cries out, *Mat.* 17.15. *Lord haue mercy on my ſonne, for he is lunaticke and ſore vexed, for oft-times he fals into the fire, and oft into the water.* Theſe are the effects of drunkenneſſe, not onely putting off the hopes of the life to come, which they re-

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gard not, but alſo hazarding the comforts of this life which they moſt eſteeme. And yet how monſter-like growne is this vice! God in the beginning deſtroyed the world with a deluge of water, we may feare leſt now in the latter end, we be ouer-flowed with a deluge of drinke. God has ſet bounds to it as to the Sea, *Eccleſ.* 10. 17. for ſtrength, not for drunkenneſſe: As if hee would ſay vnto drinke, Thus far ſhall thy proud waues come, and no further: Humane lawes haue reared bankes and rampiers againſt it, by pecuniary mulcts and corporal puniſhments; but all in vaine, tis lawleſſe, tis boundleſſe, ouerflowing all places, all ages, all ſexes, all degrees, all conditions.

The Apoſtle *Tit.* 1. 12. cals the *Cretians* out of one of their owne Poets γαστέρες ἀργαὶ, *ſlow* or *ſloathfull bellies*, as if they were all belly, and nothing elſe. And ſurely ſuch monſters does drinke make of a great many, all face and belly like the ſtone Iugges they ſo often empty. But ſlow or ſloathfull bellies we muſt not call them, for indeed their chiefe actiuity is in their bellies. For whereas our noble anceſtors, who made themſelues and our Nation famous by their valour, exerciſed their bodies with theſe man-like Olympian, or rather *Engliſh* exerciſes of wreſtling, running, ſhooting, horſmanſhip, and the like; the exerciſe and actiuity of our times is whoſe belly ſhall hold moſt, whoſe braine ſhall beare moſt, and he that can get the victory in this vice, glories in it, as in a great maſtery.

But that I may get me out of this ſinke. To whom is woe? to them that ſit long at the wine, ſaies *Salomon*, *Prou.* 23. 29. But me thinkes the Prophet *Iſay* anſwers this queſtion a little more punctually *Iſ.* 5. by a kinde of dichomy or diuiſion of drunkards. There is one ſort that *riſe vp early to follow wine and ſtrong drinke*, but ſaies the Prophet *they ſit at it till the wine inflame them*, ſo as they are ouer-come of their drinke, *ver.* 11. yee haue a woe a-

gainſt them. There are another ſort that are ſo mighty to drinke wine, and men of ſuch ſtrength to powre in ſtrong drinke, that though they riſe neuer ſo early to it, ſit neuer ſo long at it, yet the wine will not inflame them, but hauing ouer-come both the drinke and the drinkers too, they riſe vp from their benches, as the Pſalmiſt ſpeaks, *Pſ.* 78.65. like Gyants refreſhed with their wine, *ver.* 22. the Prophet denounceth a woe againſt theſe alſo. And ſo much ſhall ſuffice for the firſt clog of the heart, of *ſurfetting and drunkenneſſe.*

2 *With cares of this life.*

We come now to the other, of worldly cares and couetouſneſſe. *Take heed*, ſayes our Sauiour, *that your hearts be not ouer-charged* ἐν μερίμναις βιωτικαῖς, *with cares of this life*: which are not onely clogs, but diſtractions too, and are therefore called μερίμναι, becauſe they do μερίζειν τὸν νοῦν, they doe diuide and diſtract the heart, pulling it this way and that way with their multitude and their variety.

The beginning of them is with cares for neceſſaries, ſuch as our Sauiour ſpeakes of to his Apoſtles, *Mat.* 6.31. *What ſhall we eat? what ſhall we drinke? wherewith ſhall we be cloathed.* The poore widdowes care 1 *Reg.* 17. that the meale in the barrell, and the oyle in the cruſe may hold out. *Iacobs* care, *Gen.* 28.20. that God would giue him but bread to eat, and cloathes to put on. And this we call an honeſt care to liue; and ſo it is, prouided it be without a μέριμνα, without diſtruſt and diſtraction.

Our cares make vs beleeue they will ſtay here: Oh, ſayes the poore, How contented would I be, had I but a competent eſtate! But they doe but deceiue vs: After we haue ouer-come theſe neceſſities, we are as far from an end of our deſires as wee were before: looke into 1 *Reg.* 21.4. and ye ſhall ſee *Ahab* as much diſtracted for *Naboths* Vineyard, as he that wants bread. Looke into *Luk.* 12.17. and ye ſhall find the rich foole as much perplexing himſelfe about building the great barnes, as he was before about filling the leſſer.

Nay,

Nay, what if with our abundance, our cares doe encreaſe? Let's ſee if wee can draw this Hydra to ſome heads. Our cares for ſuperfluities may be of two ſorts: 1 for quantity: 2 for quality.

For quantity. That our conuerſation might bee without couetouſneſſe, the Apoſtle aduiſes vs, *Heb.* 13.4. to be content with that we haue in preſent, be it little or be it much, and for the future, to truſt vpon God, who has promiſed he wil not faile vs, nor forſake vs. But *ſuaue eſt de magno tollere acerno.* Though a handfull will ſerue our turne, yet if we take it not out of a great heap, that wee may ſee a great deale left behind to looke vpon, it does not content vs: Like the rich foole in the Goſpell, *Luke* 12. who was neuer in full poſſeſsion of his Paradiſe till he could ſay to his ſoule, *Thou haſt much goods laid vp in ſtore for many yeeres*, though he liued not a day after to enioy them. 1

Secondly, we are not ſo couetous of the quantity, but we are as curious of the quality too of that we deſire. Our ſuperfluity and abundance makes our appetites grow wanton; Our deſires are like womens longings, not ſo much grounded vpon reaſon, as vpon humour, and fancy: Like our firſt Parents to whom all the trees in the garden gaue no content, ſo long as they were barred of the tree in the middeſt of the garden: Like *Dauids* thirſt, which would be quenched with no water, but the water of the well of *Bethlehem* that was by the gate. 2 *Sam.* 23.15. We grow ſtomacke-ſicke like *Iſaac* in his old age; Our meat muſt be veniſon, light of foot and hard to bee come by, or elſe our ſoule loues it not; Our apparell muſt be of ſuch a ſtuffe, colour, cut and faſhion, or elſe it neither becomes vs nor keepes vs warme. Now what a world of cares does this *mundus muliebris*, yea, and *virilis* too (for maniane as effeminate in it as women) bring with it? How many hands, how many trades does the curioſity of theſe backes and bellies of ours ſet aworke? 2

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ε Our cares ſtay not here. After we haue beene drudges to our owne fancies, we muſt be drudges to the fancies and likings of others too. For the couetous will not onely be rich, but for his credit he will be accounted rich; and his queſtion is not who am I? but whom doe men ſay that I am? And if the anſwer be not as of *Simon Magus* τὶς μέγας, ſome great man, hee is malecontent. Though he haue the proſperity of *Salomon*, yet if the Queene of *Sheba* heare not of it, and come not to ſee, and be ſtricken with admiration at it, hee is not well pleaſed. Here comes in a new volume of cares; The noyſe of the reuenewes muſt bee ſo many thouſands a yeere: the fare muſt not onely be delicious, but it muſt be ſerued in in a Lordly diſh: the apparell muſt not onely be neat and curious, but it muſt bee ſumptuous and coſtly too, euen like *Salomon* himſelfe in all his royalty: the buildings, furniture, attendance, prouiſions, expences, muſt not be after what is conuenient in his owne liking, but after, what will the world ſay?

4 Our cares build one ſtory higher yet. Though we our ſelues are mortall, yet in our poſterity we may bee after a ſort immortall, and ſo we would haue our eſtates too. Here comes in another heap of cares vpon the men of this world; not onely to haue their owne portion in this life, and their owne bellies filled with Gods hid treaſure, but as tis *Pſal.* 17. 14. to be full of children, and to leaue the reſt of their abundance for their babes: not onely to be rich to themſelues, but to be rich to their heires, to ſet their neſt on high. Nay, many in the middeſt of great abundance, are content to be poore, baſe and miſerable to themſelues, ſo they may be rich to their heires. And yet *Iob* tels vs that immediately after death the water of Lethe waſhes away all apprehenſion of it, *Iob* 14. 21. His ſons come to honour, and hee knowes it not, they are brought low, but he perceiues it not.

5 All theſe cares that we haue hitherto mentioned, though they

they be commonly without piety, by reason of their inordinatenesse, yet they are not without reason. But *Salomon* tels vs of one without piety & reason too. *Eccl.* 4. 8. *There is one alone, and there is not another, for he has neither sonne nor brother, yet is there no end of his labour, neither is his eye satisfied with riches, &c.* The former cares may say for themselues; they are for necessity, for plenty, for curiosity, for glory, for posterity: This can say none of these: Not for posterity, for he is one alone, he has neither sonne nor brother: Not for worldly glory, for to hide his abundance from the eye of the world, hee eats his morsels alone in darkenesse, *Eccl.* 5. 17. Not to content his mind with curiosities, for he will not allow his body necessaries, hee bereaues his soule of good, *Eccles.* 4. 8. Onely that that sets his cares aworke in this *Amor sceleratus habendi*, to satisfie his eye with riches, which yet neuer will be satisfied. This is not onely a clog to the heart, but a rauing sickneſse, and a doting madneſse of the soule, as *Salomon* cals it, *Eccles.* 6. 2.

Thus here we haue, as the time will permit, a summe of the cares of this life, that our Sauiour here speakes of. Now obserue how they clog the heart: They worke vpon the heart two wayes; First, sometimes they perswade the heart to a gathering of riches by courses in themselues not vnlawfull, yet too eagerly, to greedily. Which is noted by our Sauiour in his description of the last age of the world by the dayes of *Noah* and of *Lot*, *Luke* 17. 28. where saies our Sauiour, *They ate, they dranke, they bought, they sold, they planted, they builded.* All things lawfull to be done with moderation, but pursued by them too inordinately. And therefore as they followed them without intermission, so our Sauiour heapes and piles the words together as it were in haſt, *They ate, they dranke, &c.* without so much as the pause of a coniunction betwixt them. And this is enough to clogge the soule from heauen, because to climbe vp thither wee must not onely eschew euill, but doe good

too. Secondly, ſometimes they ſet the heart to an vnſatiable gathering of riches by all manner of meanes, lawfull or vnlawfull, right or wrong: *quocunq; modo rem*, by oppreſsion, by ſacriledge, by ſimony, by bribery, by vſury, by deceiuing of truſts, by Ludgate-borrowings, by lyings, by periury, which are enough not onely to clog the ſoule from heauen, but to plunge it down to hell too.

And this is the *deorſum corda* that Sathan ſings to thoſe whoſe hearts he can poſſeſſe. The ſerpent whom once he poſſeſſed, has a property as appeares, *Pſal.* 58.4. that when the Charmer goes about to preuent the poyſon of his ſting by his enchantments he will ſtoppe his eares, and make himſelfe deafe, that ſo not hearing them, they may haue no power to worke vpon him. And as they write, hee does it by ſtopping the one eare with his taile, and clapping the other cloſe to the ground. The like fooliſh ſubtilty as wee here ſee does Sathan that old Serpent teach all thoſe that will hearken to him, that ſo the poyſon of his ſting may not be preuented; to ſtop the one eare with riot and luxurie, the other with worldly cares and couetouſneſſe; and then the voyces of vs that are the charmers will not be heard, though we charme neuer ſo wiſely.

7 And ſo that day come vpon you vnawares.

But come we now to the laſt point, which will open the eares of theſe deafe adders, if any thing will doe it: which is, the miſchiefe that will follow vpon this *grauedo cordis*, this heauineſſe of the heart: *ſo that day will come vpon you vnawares.* This is the butte end of the Text, giuing life and force to all that hath beene ſpoken. For were it not for terror of this day, all that wee haue ſaid of *heed*, *heed* of our ſelues, continuall *heed*, *heed* of the heart, *heed* of the heauineſſe of the heart, *heed* of voluptuouſneſſe and couetouſneſſe, the clogs of the heart, were all vaine and idle. Let vs firſt ſet forth that day, and then the miſery of being taken with it vnprepared, will appeare of it ſelfe.

And firſt, marke but the titles with which the Scripture

ture ſets it forth. 1 The Apoſtle, 2 *Tim.*4.8. cals it no more but that day. *The crown of righteouſnes which the Lord the righteous Iudge will giue me at that day*: as if all other dayes, in compariſon of this were no dayes, and this by an eminency carried away the name from all the reſt. 2 Saint *Iude* in the *6. verſ.* of his Epiſtle, cals it the great day: becauſe this day ſhall ſtand at end of our daies like a Table and the ends of a booke, ſumming vp in it the fruits and practice of them all. 3 Our Sauiour, *Ioh.6.* 39.cals it the laſt day: becauſe after that there ſhall bee no more dayes; for ſayes the Angell, *Apo.* 10.6. there ſhall be no more time, but all ſucceſsion of time ſhall be turned into one euerlaſting noonſted or ſolſtitium of eternity. 4 Tis called, 2 *Pet.*3.10. *the day of the Lord*, verſ. 12. *the day of God. Phil.*1.10. *the day of Chriſt*: becauſe theſe are our dayes, giuen vnto vs to worke out our ſaluation in, with feare and trembling: as our Sauiour *Luke* 29.41. to Ieruſalem, *If thou hadſt knowne the things belonging to thy peace, in this thy day.* But that ſhall bee Gods day, becauſe all that hath beene done in theſe daies of ours, ſhall in that day be brought forth to light, and be layed together for the manifeſtation of his glory. Which becauſe it ſhall bee ſet forth two wayes. 1 By the ſaluation of his ſeruants: 2 the condemnation of his enemies. Tis called in regard of them, *The day of redemption*, *Epheſ*,4.30. becauſe then wee ſhall bee put in poſſeſsion of our redeemed inheritance, which now we hold but in expectation. In regard of the other, tis called *The day of wrath*, *Rom.*2.5. becauſe the dayes of grace being paſt and deſpiſed, iuſtly ſhall come in place, the day of wrath, for the contempt of this grace.

But theſe be but titles: conſider the ſubſtance from whence it has theſe titles, which is the work for which it is appointed, and that is iudgement, and which makes it more terrible, Gods iudgment. And did *Felix* a heathen man, that knew not God tremble at it, and ſhall we that know God, and beleeue his word, forewarning

vs of this vengeance to come, not to be afraid? Let vs but consider those terrours that our Saviour sayes shall goe before it. The Sunne and Moone shall blush and hide their faces, the Starres shall fall, the powers of heauen shall shake, the sea and the waters shall roare, both sea and land shall vomit vp their dead, the heauens shall run together like a scrole, the Elements shall melt with feruent heat, the earth with these birds-nest buildings of ours, and all our childish vanities therein shall be consumed and burnt. Consider the glory and maiesty with which it shall be accompanied. The countenance of the Iudge, shall be like the Sunne in his strength, his eyes like a flame of fire, his voyce like the sound of many waters, his word a sharp two edged sword, his attendance millions of Angels, his κέλευσμα or summons for appearance, the voyce of an Archangell, the trumpe of God so powerfull, that it shall awake the very dead in their graues. Consider the vniuersality of the appearãce, when all persons, of all times, of all places, shall appeare at one barre. No appearing by Procter, by Atturny, We must al appeare saies the Apostle 2 *Cor.* 5. 10. No excusing *quod non possis itinerare*, that thou canst not trauaile, for age, sickneſſe, or infirmity; the very dead shall rise. No hiding, no returne of *non est inuentus*. The Angels shal be the Baylies, who shall not only attache and lead vs, but they shall catch and carry vs ἁρπαγησόμεθα saies the Apostle, *rapiemur in occursum Domini*: wee shall be caught and carried to meet the Lord in the ayre. Consider the impartiality of the iudgement. The purple and fine linnen withall that accompanies and bears vp greatneſſe, bribes, freinds, pleadings and the like, shall all be left behind, only the naked person shall appeare, carrying with it the conscience of that it hath done, to receiue according to that it hath done, whether high or low, bond or free, without respect of persons. Consider the terrors of wicked men, who stricken partly with these amazements without them, partly with the frights of their own con-

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ſciences within them, ſhall cry vnto the hils fall on vs, to the rocks couer vs. Conſider the vnauoydableneſſe of the euidence. God will open his bookes, where all our doings are kept vpon record. The Diuell will open his books: for as he is now a tempter, ſo he will be then an accuſer, *Apo.* 12. 10. nay, a pleader, for ſo S. *Peter* cals him. 1 *Pet.* 5. 8. ἀντίδικος ὑμῶν your aduerſarie, ἐν τῇ δίκῃ *in lite, in iudicio*, a pleading aduerſary. Nay, we ſhall open our owne bookes. The counterpart of euery mans conſcience ſhal be read either with him or againſt him. Conſider the ſentence, and firſt the heauineſſe of it. Tis not a fine, an impriſonment, a brand, a maime, a whip, a corporall death: but tis either *come ye bleſſed*, or *goe ye curſed*; either into *euerlaſting life and ioy*, or into *euerlaſting fire, prepared for the Diuel and his Angels*. Conſider againe the remedileſneſſe of it; If this triall goe ill with vs, there's no going about againe, no writ of error to ſtay or to reuerſe iudgement, no remooue, no appeale, no mediation or after ſatisfaction. Tis like a skirmiſh in the wars: *In bello non licet bis peccare*, A man can make but one fault in the wars. If he looſe his life at the firſt encounter, he has not another life to venture, to recouer that he loſt.

But perhaps we are of the mind of that euill ſeruant, whom our Sauiour deſcribes, *Mat.* 24. 48. and ſay in our hearts, *My Lord delayes his comming*: theſe things haue bin long read, often preacht of, yet all things continue as they haue done, *Where therefore is the promiſe of his comming?* Though yet the terrors of iudgement ſeeme to be far off, the tokens of death & mortality are neere enough. And though Chriſt ſeeme ſlack in comming to the generall iudgement, yet we know not how ſoon he may ſummon any one of vs by death to our particular doom. We ſee the deuouring iawes of time, conſumes buildings, Cities, kingdomes and nations: and do we ſtand vnchanged? We ſee our elders gone before to giue vs place, our youngers treading on our heels, ready to ſhoue vs off, nay many times going before vs, and think we to tarry here alwayes? Though we doe not ſee thoſe terrors in the

great world that our Sauiour ſpeaks of, *Mat.*24.29. The Sunne darkened, the Moone not giuing her light, the Stars falling, &c. yet many of vs may ſee thoſe concuſsions in our little worlds, that *Salomon* ſpeaks of, *Eccleſ.*12. 2. Our Sun, light, Moone and Stars. *i.* the comfort and ioy of our liues, in Scripture commonly compared to light, darkened by age, ſickneſſe or infirmity: the keepers of the houſe. *i.* our hands ſhaking and trembling: the ſtrong men. *i.* our thighs and legs ſhrinking and bowing vnder vs: the grinders. *i.* our teeth failing vs: thoſe that looke out of the windowes. *i.* our eyes dimmed and darkened. And if we find theſe decaies in our bodies, what are they but ſo many *mementoes*, that theſe earthen tabernacles will at laſt faile vs, and therefore high time to prepare for that building of God eternal in the heauens, 2 *Cor.*5.1.

But to conclude. Prepare we would, but how ſhould we? We haue three things to diſpoſe. 1 Our eſtates. 2 Our bodies. 3 Our ſoules, and anſwerably we are to make a threefold preparation.

Firſt, for our eſtates wee are to make *Hezekiahs* preparation, 2 *Reg.* 20. 1. *Set thy houſe in order, for thou ſhalt dye, and not liue.* When our Sauiour ſayes to the rich foole *Luke* 12.20. *This night will they fetch away thy ſoule, and then whoſe ſhall thoſe things be which thou haſt prouided?* his words import, that not onely himſelfe ſhould be taken away from his eſtate, but alſo that by his ſudden taking away, *This night*, and conſequently for want of this ſetting his houſe in order, by his laſt Will and Teſtament, it might fal to the ſharing of thoſe to whom he little intended it. *Whoſe ſhall thoſe things be?* As many *Nabals* amongſt vs, who not hauing the heart to thinke of giuing away that which is their Idoll by their owne Wils, leaue it to be ſcrambled for by the wils of others, who by endleſſe ſuits and contentions become not Executors, but executioners of their ſtates.

Secondly, for our bodies: *Ioſeph* of *Arimatheas* preparation, who amongſt the reſt of his prouiſions, prouided himſelfe a tombe, and that in his garden, that in the place

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of his delight might be the memoriall of his mortality. *Abrahams* preparatió, of whom we read not that he made any purchaſe, ſaue of a burying place, *Gen.*23. ſo hearſe-cloathes, coffins, and winding-ſheets ſhould be a part of our houſhold-ſtuffe; and indeed of all other, the moſt neceſſary: for we may make prouiſion of food, & not liue to ſpend it; we may make apparrell, and not liue to weare it; but in theſe preparatiues for death we are ſure neither to looſe our coſt, nor our labour: we leaue the care of theſe things to the ſuruiuors, who doe it for vs, if it be but to ridde vs out of their ſight, but it would be both an exerciſe and a teſtimoniall of our piety, if we would doe it our ſelues.

Now theſe two are the preparatiues only for death: but if that day in the Text ſhould come vpon vs, it wold ſaue vs the labor both of wils and graues, that all-conſuming fire that S. *Peter* ſpeakes of being to be the *Regus* or the funerall fire both of our bodies and our goods.

But to come to the third, which is the *vnum neceſſarium*, the preparation of the ſoule, at all times and in all reſpects the moſt neceſſary. In that we muſt looke two wayes, backward and forward. Firſt, backward, vpon the courſe of our lines already paſt; for, as hath beene before ſhewed, we muſt giue vp an account, and that muſt be made euen. And thou muſt doe it now, while thou art in the way with thine aduerſary, leſt he hale thee before the Iudge, the Iudge deliuer thee to the Officer, and the Officer caſt thee into that priſon, out of which there is no redemption, *Luk.*12.58. If then any act of ſin haue paſt from thee which may be reſtored, of that repent with reſtitution, as *Zacheus*, who reſtored his ill gotten goods fourefold, *Luk.*19. If any act not capable of this repentance, of that repent with contrition, as *Peter* bewailed his denial of his maſter, which he could not recal, with bitter teares: that ſo the wounds of conſcience being ſearcht with contrition, and opened by humble confeſſion, they may be healed vp with the precious balme of the bloud of our Lord Ieſus. Secondly, as we muſt look backward,

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ward, ſo we muſt looke forward too, vpon the remnant of our time yet to come. And that for the keeping of a cõtinual watch ouer our own ſoules; firſt, for the eſchewing of euill, leſt either that day, the day of iudgement, or our owne day, the day of death, ſhould take vs in our wickedneſſe. For if it ſhall be as our Sauior ſaies, *Mat.* 24 40. *There ſhall be two in the field, the one ſhall be taken, & the other left; there ſhall be two grinding at the mill, the one ſhall be taken and the other left*, which we know are nonlawful imploiments: What thinke we ſhall become of confederacies of rebels, taken in their rebellion, as *Korah*, *Num.* 16. of drũkards ſmitten when their hearts are merry with wine, as *Ammon*, 2 *Sam.* 13. 28. of adulterers ſtricken in the very act of their vncleanneſſe, as *Zimri* and *Cozbi*, *Num.* 25. Again ſecondly, we muſt be careful not onely to eſchew euil, but to doe good too, as *Salomon* aduiſes *Eccl.* 9. 10 *Whatſoeuer thine hand findeth to doe, doe it, and doe it with all thy might, as ſoone as thou canſt, as effectuall as thou canſt; for there is neither worke, nor deuice, nor wiſdome, nor knowledge in the graue whither thou goeſt. Put not off thy good workes till to morrow, for thou knoweſt not what a day may bring forth.* Leaue them not to be done by thine Executors: for that's to find a deuice in the graue, where *Salomon* ſayes there is none. The worke is none of thine; for when thou haſt ceaſed to liue, thou haſt ceaſed to worke. The charge is none of thine, for although thou beeſt worth thouſands before, yet after death, all thy riches, all thy glory ſhall reſolue it ſelfe into that of *Iob* 17. 14. to ſay *to corruption thou art my Father: to the worme thou art my mother and my ſiſter.* And thus much ſhall ſuffice to haue ſpoken of this watchword of our bleſſed Sauiour, which that we may all of vs alwaies remember and obſerue, euen hee himſelfe giue vs the grace, who as he has come once with mercy to giue vs this warning, ſo will come againe at that great day with glory, to cal vs to account for the vſe we haue made of it, euen Ieſus Chriſt the righteous, to whom with the Father and the holy Ghoſt, three perſons, one infinite, eternall and alſufficient God, be aſcribed all kingdome, power and glory, for euer and euer. *Amen.*

*FINIS.*